Vol. II. Numb. 43.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday Auguſt 19th. to Wedneſday Auguſt 24th. 1709.

TO Morrow will be publiſh'd our *Quarterly Book*, in which, amongſt many other Curious Subjects both in Proſe and Poetry, the following matters will be diſcuſs'd at Large. The Doctrin of Preordination, the ſeveral Governments of Ancient *Rome*, a Compariſon between the two *Roman* Emperors, *Antoninus Pius*, and *Antoninus Philoſophus*, together with an Entertainment of Muſick, the words being on Muſick, upon the Introduction of it into our Papers.

Note, The words ſet to Muſick for the following *Monthly*, are on her Majeſty.

Q. *Gentlemen, I have ſerv'd a Friend beyond what the ſtricteſt Friendſhip can exact, Oh! that I could ſay no more, when I aſſure you he is the very ungrateful Perſon you have ſo admirably decypher'd; but he is diligent, I may add, very diligent, in endeavouring (by many falſehoods) to bring me to ſuch Extremity of Fortune as that I ſhould have no Liberty, no Bread, nor no Friends. Pardon me, Ingenious Gentlemen, that I intreat you to ſay ſomething to this Perſon, poſſibly (tho' all the Methods have prov'd ineffectual) yet happily you may reclaim him, as it will be an act of the greateſt Charity. I promiſe my ſelf you will Anſwer it with Expedition, not but your Advice will both Comfort and be Uſeful to me under theſe Unhappy Circumſtances, therefore intreat your Additional Compaſſion, ſo farewel, to be Expeditious in Anſwering your diſconſolate Querift.*

A. As an Ungrateful Perſon is a Monſter of a Man, ſo ſuch an one, as is repreſented in the Queſtion, is a Monſter of Ingratitude. If Judgment begin with Thoſe, who Viſit not their Brethren, when in Priſon (and the Scriptures aſſure us, that it Will) where ſhall They, who *Caſt* their Brethren into Priſon, *where ſhall* ſuch as They *Appear?* And if They, who *Caſt* their Brethren into Priſon upon the Plauſible Pretence, that they are Debtors, ſhall not be able to Appear before Chriſt's Tribunal, how ſhall They, who act the ſame Guilty Tragedy without a Cauſe, without any manner of Pretence to varniſh their Deſign, how ſhall They look their Savior in the Face, when he ſhall ſummon the World to an Univerſal Audit? What then (to advance a Step higher yet) what ſhall become of Thoſe who are thus Cruel and Inhuman, not only without a Cauſe, but with ſo Juſt a Cauſe of a Contrary Behaviour? How ſhall Perſons, at once ſo Barbarous and Ungrateful, be able to *Abide the Day of* their Maſter's *Coming*, be able to *Stand, when he Appeareth?* If it be Inexcuſeable, not only for a Chriſtian, but a Man to Impriſon Helpleſs *Debtors*, what is it to do the ſame by *Creditors?* And yet They, who have been ſuch True *Friends* as to have *ſhewn Themſelves Friendly*, They, with whom we have Contracted Debts of Gratitude, They are ſomething more than Creditors. Common Creditors Oblige their Debtors with ſome Intention at leaſt to Oblige themſelves; the Creditors before us are ready to Diſoblige themſelves in order to Oblige their Debtors. No Self-deſign, no Wordly Proſpect, no Advantage of their own intermingles with their Free, Unallay'd, Diſintereſted Kindneſs. And therefore ſo Monſtrous a Barbarity to ſuch Objects of our Gratitude, This ſure is an Iniquity to be Puniſh'd by the Judg, to be Puniſh'd with the utmoſt rigor by the Judg of all the Earth. The Goſpel teaches us, not only to Forbear to *Render Evil for Evil*, not only not to *be Overcome of Evil*, but, what is more Generous, more Godlike, to *Overcome Evil with Good*. How then can He aſſume the Name of Chriſtian, who not only is Overcome of Evil, but, what is more Ungenerous, more Unchriſtian, Studies to Overcome Good with Evil. But alas! It is but a ſmall thing with Him to Renounce his *Chriſtianity* and put off the *Chriſtian*, who Dares to Renounce his very *Humanity* and put off the *Man*. What an Hiſtorian ſays of a Roman Emperor, is very applicable here. So Inhuman a Proceedure *affords a Melancholy View of Mankind, that when Left to Themſelves, and Abandon'd to their* Malice, *no Senſe of Honor, no Regard of Humanity or Common Decency can Reſtrain them.*

But whoe're thou art, who art thus Exorbitantly Ungrateful, if Paſſion do not ſo Blind thee as to render thee Incapable of Reaſon, Hear what He, whoſe Former Friendſhip and *Labor of Love* may Demand an Hearing, Hear what He wou'd requeſt of you. Canſt thou reflect on the Benefits Receiv'd, and not Heartily Endeavour a ſuitable Return?

Alas! This is more than He requires; His Demands do not run ſo High. Canſt thou Forget the Kindneſſes he has done thee? He is Contented thou ſhou'dſt Forget them, ſo thou wou'dſt Forget withal, that there is ſuch a Man in the World as He. All therefore, that He Requires, is This (a very Modeſt ſure and Reaſonable Requeſt) he Requires no more, than that thou wou'dſt Diſcharge thoſe Malicious thoughts, which cannot chuſe but put thee to the Rack; that thou wou'dſt Refrain from thoſe Endeavours to Deſtroy him, which are ſuch Enemies to thine Own Repoſe; that thou wou'dſt Ceaſe to Perſecute Thy ſelf by Ceaſing to Perſecute the Object, of thy Love and Gratitude we were going to ſay, but give us leave to ſay, the Object of thy Forbearance.

Q. *Muſt not the Sun be Leſs than it was at it's firſt Creation, ſince for ſo many thouſand years, together it has been Inceſſantly filling an almoſt Infinite Space with it's Rays of Light, which are Particles of matter?*

A. It is not to be doubted, but that it is now leſs, tho' not Perceptibly, than it was at it's firſt Creation. Whence an Ingenious Philoſopher draws two remarkable Obſervations.

1. That hence we may admire the ſtrange and wonderful Diviſibility of Matter. For, how Prodigiouſly ſmall muſt be the Rays of Light, ſince the Sun has ſent forth an almoſt Infinite number of them without any Senſible Diminution. And,

2. That hence it is Evident, that the Sun has neither been From Eternity, nor ſhall To Eternity endure. For, ſince the Rays inceſſantly iſſued out from the Sun, continue of the ſame Magnitude, infinite Ages muſt exhauſt them all without any Derogation to the Infinite Diviſibility of Matter, as ſome may Erroneouſly imagin.

Q. *What is the reaſon, why Perſons in a Ship, while Sailing, do not perceive the Ship to move?*

A. If we conſider, by what means it comes to paſs, that in other caſes we are able to perceive the Motion of a Moving Body, we ſhall readily Diſcern the reaſon of the Phænomenon in the Queſtion. For a Body becomes Conſpicuous to us by the Mediation of it's Image Painted on the Retina of the Eye by the Rays flowing from the ſaid Body. But if the Body be in Motion, it's Image removes to Different Parts of the Foreſaid Retina. And from that Different Scituation of it's Image it's Motion becomes Perceptible to us. But when we are in a Sailing Ship, the Image of the ſaid Ship continues, notwithſtanding the Motion of the Ship, to be Painted on the ſame part of the Retina, inaſmuch as we are continually changing our Station with the Ship, and remain in the ſame Relative Place. If therefore the Cauſe of the Perceptibleneſs of Motion Ceaſes, the Effect muſt Ceaſe with it, and conſequently we cannot Diſcern the Motion of the Sailing Ship. And from the Premiſes we may obſerve the Reaſon, why to Perſons in a Sailing Ship the Shoar ſeems to be in motion, namely, becauſe from Their continual Removal the Image of the Shoar is continually removing to Different Parts of the Retina. Hence it is obſervable, that the Apparent Motion of the Sun, and the no leſs Apparent Reſt of the Earth are no Arguments againſt the Modern Copernican Hypotheſis, namely, that the Sun is an Immoveable Center, while the Earth has a Double Motion, a Diurnal about it's own Axis, and an Annual round the Sun.

Q. *Who was the firſt Inventor of Short-hand?*

A. Brachygraphy, or the Art of Writing Short-hand is aſcrib'd by *Dion Caſſius* to *Mecænas*, *Auguſtus*'s great Favourite, who made uſe of it for the more Ready Diſpatch in Writing. But *Tullius Tito, Cicero*'s Freedman, gave the firſt Inſight into that Art, however, he did not Finiſh it.

Q. *Who are the* Antæci *and* Periæci, *mention'd by Geographers and Aſtronomers?*

A. As the *Periæci* and *Antæci* are Inhabitants of the Earth, they are the Objects of Geography. And as their Scituation reſpects the Heavens, they are the Objects of Aſtronomy. Whence it is, that they are equally taken notice of both by Geographers and Aſtronomers.

The *Periæci* are They, who live in the ſame Parallel Circle of Latitude, but have Different Meridians. And therefore, tho' they have the ſame ſeaſons, it is Day with the One, while it is Night with the Other.

The *Antæci* are They, who have the ſame Meridians, but dwell in Parallel Circles of Latitude Oppoſite to each other; namely, the one in the Northern, the other in the Southern Hemiſphere. And therefore they have the ſame Night and Day, but Contrary Seaſons of the Year.

Q. *Did the Ancient Kings of* Athens *Command all* Greece, *as it's Name ſeems to imply, ſince it took the Name of* Greece *from* Græcus *Son to* Cecrops *the firſt Athenian King?*

A. Greece was not at firſt the Name of all that Country, which afterwards was ſo Denominated, but in thoſe Early times included only *Attica* with the Adjacent Parts.

Q. *What Reaſon induc'd ſome of the Ancient Philoſophers to fancy the Sun a Globe of Liquid Gold?*

A. Becauſe Gold is ſo Free from Mixture as to endure the Fire without waſting in the Melting.

Q. *Why is a Chamber-Pot call'd a Looking-Glaſs?*

A. Becauſe many rarely ſee their Faces in any other.

Q. *Gentlemen, I can aſſure you, that thoſe Lines in* No. 41. *which ſeem'd to reflect on Muſick, were ſent to you from a Cordial Friend and Hearty Well-wiſher to your moſt Ingenious Undertaking, on purpoſe to exert your Fancy, to ſet forth the wondrous Charms of that Art; which you have perform'd ſo excellently well, that I dare Venture to ſay the whole Town is pleas'd with it; and we hope you meet no Oppoſition to diſcourage your Proceeding, to add that delightful Branch to your Undertaking.*

A. Sir, Amongſt the many Hundred Letters we lately receiv'd, we have not found one Word in Objection to this Addition, except the Lines you mention; but many from the moſt Ingenious of the Age to encourage our proceeding: nor indeed, had we reaſon to expect any Oppoſition, ſince 'tis well known, that the beſt Bred, and Perſons of the greateſt Senſe, as well as of the graveſt Diſpoſitions are highly delighted therein. Our Undertaking at firſt was Calculated to entertain, as great variety of Tempers as we could, and now we have added one Diſh more: nor can the moſt Saturnine Complection, who has not the leaſt Taſt in Muſick, object againſt our Introduction of it, ſince he will have the ſame variety to pleaſe his Appetite as he had before, for we ſhall take care for the future to extend our Lines ſo far, as that there ſhall be as much of other Matter as we uſed to have. We were incourag'd hereunto, by the great numbers of Subſcribers lately come in, and ſtill as they increaſe we ſhall Study to give further Satisfaction.

POEMS.

Q. O *That my Sorrows would the force impart,*
To cauſe my Blood to Stagnate round my Heart:
And

And as my Soul is Stupify'd with woe,
I wiſh my Frame, the ſame might undergo;
That quite inanimate I then might reſt,
Free from the pungent grief that wracks my Breaſt;
No longer prove the various ſorts of pain,
That's incident, for Mortals to ſuſtain.
For what, alas! doth brittle Life avail,
When every joy ſome evil doth intail.
From blooming Years to this my riper Age,
Tumultuous Paſſions has my Soul engag'd;
And if ſome happy Hour did intervene,
The ſequel always has pernicious been,
For every Moment's joy, a long and diſmal Scene.
Say then ye Tuneful Bards whoſe Eloquence,
To Wretched Souls reviving joys diſpenſe,
If they more happy are not, whoſe ſhort date,
Doth not extend beyond an Infant's State,
Than the Adult, whom cruel fate ordains,
To linger out a tedious Age in Pains,
Caus'd by diſtracting cares, and Sin's corroding Chains.

TORESMOND.

A. Our Life's a ſhort Probationary State,
Yet we have cauſe to bleſs th' extended Date;
Altho' in conſtant Griefs and Cares 'tis Paſt,
'Twill make full Satisfaction at the laſt:
If we right uſe of all Afflictions make,
What's Evil ſhun, what's Beneficial take.
Tho' Infants, we have hopes, may all be Bleſt,
With full Poſſeſſion of Eternally Reſt:
Altho' the Ills of Life they never know,
Not Sufferings Purgative e'er undergo;
Yet they who through Temptations ſafely Ride,
And when Afflictions Flow, can ſtem the Tide;
Who all Aſſaults withſtand and ſtill preſs on,
Until they've reach'd the Goal and Life is done,
Shall ſit Enthron'd in brighter Hierarchies,
Than thoſe who never Struggled for the Prize.
The ſmalleſt Joy in Heav'n will ſoon attone,
For greater Ills than e'er on Earth were known,
Then what Reward will *endleſs Joys* be there,
For *Momentary Evils*, ſuffer'd here.

Q. *Jolly Lads of the Quill, a new Queſtion I'm Making,*
Since the Like is not ſeen in your whole Undertaking,
'Tis a point, Pray Obſerve, of no Ord'nary Moment,
And much rather deſerves a Voluminous Comment:
But, ſince precious your time is, I'll ſuit with your leiſure,
And ſhall Catch your reply with abundance of pleaſure.
Why, when Notions we learn, or improve in the Cranio,
Is it ſaid a New Wrinkle's obtained in Ano.
Yours, J. C.

A. The Queſtion is difficult, nice and abſtruſe,
And the Brighteſt of Parts for a time might amuſe;
But what to their Thoughts, tho' abſtracted's denyd,
By Labor and Induſtry oft is ſupply'd.
On various accounts, beſides *Quo ad Hoc*,
The Head keeps a ſtrick Correſpondence with Nock.
When Portal is open, the Brains are at eaſe,
But Vapors, when ſhut, will ariſe, never pleaſe;
When no Miſts or Clouds do the former annoy,
The latter by Sympathy *Trumpets* for Joy.
And ſo when a Notion ariſes in *Cranio*,
That it may not be loſt, it is noted on *Ano*,
Which a Sheet for that purpoſe extended maintains,
To write on the B——h the Efforts of the Brains.

The following Lines were ſent upon a Gentleman of the Society's looſing his Hat and Gloves.

Q. I *Hope, Great* Apollo, *will pardon his Slave,*
For being ſo free in a Sonnet,
And laughing to hear that ſome ſly ſhirking Knave,
Has pilfer'd his Mittens and Bonnet.

The impudent Raſcal can't ſure be conceal'd,
Nor Phœbus *remain long in doubt,*
For He unto whom all Secrets reveal'd,
Muſt eaſily find the Rogue out.

Beſides Tipſtaff Mercury's ready to tell,
Who knows all the Pick-Pockets better than * Fell.
In fine, if your Conjuring Dæmons don't fail ye,
I hope the next Seſſions He'll ſee the Old-Baily.

* Late Keeper of *Newgate*.
Chelſea-Knack. Salter.

A. Your Thoughts of our knowledg in Secrets are wrong;
Ours is of Superior Kind,
For thoſe Deeds of Darkneſs to *Phœbe* belong,
With us no acceptance they find.

All the Hopes, which remains, are, they may be ſoon brought
To your fine Collection, ſo famous,
Where a Miracle will on the ſudden be wrought,
And you cry out *Hoc Affidamus.*

This Bonnet was worn (then put on wiſe look)
By the Brave Macedonian Youth,
Which from Great *Darius*, when conquer'd, he took;
The D——l will ſwear to the Truth.

And theſe were two Gantlets of Ancient Renown,
Bold Charles the fifth claimed the firſt;
The other the Stout *Guy* of *Warwick* did own,
If theſe ben't Truths, may I be curſs'd.

Shou'd *Apollo* appear, be not daunted the leaſt,
For He will, no doubt, be well pleas'd with the Jeſt,
For ſhou'd all the Truths of the other (you know)
Be diſcover'd, they'd appear but as wicked a ſhow.

In laſt Paper, Col. 5. L. 25. for *theſe* r. *thoſe.*

SIR:

THE Letters from Geneva Aug. 16th advise, that from Savoy they write, that the reſt of the Horſe which are expected in the Confederate Army, from Piedmont, were to joyn them that day; and that they were to break up the next day in order to attack the Duke of Berwick in his Retrenchments near Montmelion; and that the Enemy's Army, when joyn'd by the Troops from Spain, will conſiſt of 98 Battalions and 55 Squadrons. The Advices from Hamburgh Aug. 23d are, that the Letters from the Muſcovite Camp, advise, that 15 days before the late great fight his Czariſh Majeſty made Propoſals of Peace to the King of Sweden, offering to reſtore all the Places he had taken from him, except Petersburg and Scanſterney; but nothing wou'd ſatisfy his Swediſh Majeſty but the Dethroning of the Czar. The advices from his Grace the Duke of Marlborough's Camp at Orchies Aug. 26th are, that a Major in the Prince of Menzicoff's Regiment arrived there that day expreſs from that Prince to the Duke of Marlborough, with an account of the great Victory obtain'd over the Swedes, and a Confirmation that 16000 of them ſurrender'd themſelves Priſoners of War; that Proviſions are very ſcarce in the Cittadel of Tourney, and that the Beſiegers hope to make a Lodgment on the Counterſcarp in three days time. 'Tis advised from the Hague Aug 27th. that King Auguſtus arriv'd at Guben in Luſatia the 18th. and the next Morning reviewed his Forces encamp'd near that place, which he found in good Condition, that the Troops encamp'd there conſiſt of 14 Regiments of Horſe and one of Grenadiers of Foot, and orders are given to lay a Boidg over the Oder, which River, 'tis thought, they will paſs in 2 or 3 days in order to continue their March into *Poland*, and joyn the Confederate Army and the Muſcovites under General Goltz; that all the Saxon Troops deſign'd for this Expedition conſiſts of 15000 Effective Men, and the Artillery and *Pontons* were expected the next day in their Camp, with ſome Foreign Miniſters, who are to accompany his Majeſty. Which is all from Yours, *&c.*

HOUSEHOLD GOODS AND TRADING Stock, without any Inſpection, Inſur'd, againſt Loſs by Fire, at the Rates following, *viz.* For ſeven Years you may Inſure 25 *l.* for 2*s.* 6 *d.* 50 *l.* for 5 *s.* 100 *l.* for 10 *s.* And after the ſame Rate for any greater Sum, Returnable with an Intereſt, deducting only what ſhall be paid for Loſſes by Fire. *By the Charitable Corporation for Relief of Induſtrious Poor, &c. in Duke-ſtreet, Weſtminſter*; who have 30 Watermen with Porters and Carts in Readineſs to help remove your Goods at Fires. *Attendance is given at the ſaid Houſe*, and at the London-Coffee Houſe behind the *Royal-Exchange*, from 10 to 2, and from 3 to 6, Sundays and Holydays excepted. *Note*, There are Eſtates agreed to be ſettled on Truſtees, to make good the Prayment of the ſaid Money.

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church yard*, at Mr. *Brickerton's*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2*s.* *per* Quarter for the Weekly. 2 *s.* 6 *d*, with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

Books of Guards for keeping the Papers in at 2*s.* each, and Single Sheets to make up Sets, may be had on directing as above.

WE the Miniſter, Church-wardens, and Overſeers, of the Pariſh of *Chriſt-Church*, London, do Certify, that *Mary Dearing*, Aged 75 Years, living in *Swan-yard* near *Newgate*, has been ſeveral Years blind by Cataracts, and having about 3 Years ſince been Couch'd in one Eye by a great Pretender, but without Succeſs, She at length hearing of the many Cures done by Mr. *Grant*, OCULIST, in St. *Chriſtopher's-Court* in *Threadneedle-Street*, London, She made her Application to him; and he Couch'd her Eye with ſo good Succeſs that thro' the Bleſſing of God and his great Care and Skill She was in a Minute's time reſtor'd to a competent degree of Sight, and is now able to go about her lawful occaſions. This Cure we take to be ſo Remarkable, that for the Publick Good we freely give this Teſtimony under our Hands this firſt day of June, 1709. *John Betts*, Curate, *Charles Baron*, *Richard Powell*, Church-wardens, *John Moore*, Overſeer.

THE moſt immediate Cure for the Tooth-ach known, which not only inſtantly eaſes but prevent it's return, by only ſnuffing a few Drops up the Noſtrils; it's Effects are ſo certain, and the Eaſe it gives ſo quick and ſtupendious that every one will admire at it, it being impoſſible for any thing in the world to cure ſooner, and is the beſt Remedy to prevent and cure defluxions of Rheum which falls upon the Teeth and Gums, fretting and rotting them, as what is generally call'd the Scurvy in the Gums. Is ſold at Mr. *Spooners* at the *Golden Half Moon* in *Lemon-Street Goodman's Fields*, Price 2 *s.* 6 *d.* a Bottle with Directions, being enough to Cure 50 People.

TAken from a Gentleman on the Road between *Putney* and *Kingſtone* on the 5th Inſtant, a Silver Snuff-Box with *R. R.* in a Cypher on it, a Ring with a Brilliant Diamond ſet round with Sparks, and a Gold Watch, *Tho. Lane* on the Dial Plate. If they are Pawn'd or Sold, the Money will be repay'd with a good Reward, by *Robert Rawlins*, Eſq; by St. *James's-Church*.

I *Henry Bateman*, of *Drury-Lane*, Having labour'd under a deficiency of Sight for ſeven Years, inſomuch, that for ſome conſiderable time I was totally Blind, occaſion'd by an *amaurоſis* (vulgarly term'd a *Gutta Serena*) and after I had ineffectually apply'd my ſelf to ſeveral Pretenders to the Eyes, I then had recourſe to Mr. *William Croſſe*, Profeſſor of Phyſick and OCULIST, by whoſe Preſcriptions I was perfectly reſtor'd to Sight. In confirmation of which I have given him a Teſtimonial under my Hand.

A Brief Treatiſe of the Eyes in which not only the Structure of the ſame is Anatomically demonſtrated, but the Diſtempers which for the moſt part are Incident thereto, are likewiſe diſtinctly Deſcrib'd. To which is added ſome particular directions for preſerving the Sight, together with a Table Explaining the Terms of Art mention'd in the Treatiſe, thereby rendring the ſame Intelligible and Uſeful to all Perſons, by *William Croſſe* Profeſſor of Phyſick and Oculiſt. Sold by *J. Morphew* near *Stationer's Hall*.

Licentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen. *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.